LEVEL ONE

All the Men of the Lutheran Church for the Whole Task of the Church

•

JANUARY 1945

•

Volume XXV
Number One

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of the United Lutheran Church in America

Pastor and President – Franklin Clark Fry, D.D.

Our second president in the U.L.C.A., like our first, came out of a ministry devoted to pastoral service. The intimate friendly relationship here presented with scouts from his Akron parish is typical. It expresses understanding of the meaning of the beautiful word, pastor. To all of us it will be Pastor as well as President Fry!

GETTYSBURG COLLEGE
Gettysburg, Pa.

LUTHERAN MEN.... JANUARY

Volume XXV **Issue No. 1**

★ ★ ★

FEATURES

Dr. Fry's New Year Greeting ..... page 3

Editor's Personal Paragraphs ..... page 3

Guest Contributors ..... page 9
They Wanted to Worship

I Ask You ..... page 10

Letterally Yours ..... page 11

The Executive Secretary's Page ..... page 14

The Church and Scouting ..... page 16
By Rev. Conrad Bergendorf, D.D.

Men's Classes and Returning Service Men ..... page 17
By Earl Rudisill

The Larger Stewardship ..... page 18
By Mr. Thomas P. Hickman

Freedom for Christian Living ..... page 19
Topic for February by Rev. Robert D. Hershey, Ph.D.

Amos John Traver, Editor
954 Woodlawn Ave., Springfield, Ohio

●

Earle W. Bader, Executive Secretary
62 E. Garrison St., Bethlehem, Pennsylvania

●

Published monthly at Bethlehem, Pennsylvania by the Brotherhood of the United Lutheran Church in America

●

Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

●

Subscription . . . . . $1.25 per year

U. S. Navy Official Photo

Service Ashore

The crew of an Auxiliary Repair Ship is gathered for service ashore on an island in the Southwest Pacific. Here the jungle has been pushed back to give some space for recreation and Chaplain Soderberg of the Augustana Synod is making good use of it. You provided the service books the men are using if you gave to Lutheran World Action. You share in all the work of our Lutheran chaplains if you share in Lutheran World Action.

To The Brotherhoods

A First Message by President Franklin Clark Fry

Twenty-five centuries ago the prophet Ezekiel spoke a word in the name of the Lord which rings in my mind as I compose this first greeting to the Brotherhood of the United Lutheran Church in America. Incurable preacher that I am, I can't restrain myself from telling you exactly where you will find it in His inspired book. It is printed in the twenty-second chapter and its thirtieth verse and there it reads, "I sought for a man among them, that should . . . stand in the gap before me."

The world is not the only one with its "Help Wanted: Male" signs which are visible everywhere. God has them too! He did in the days of Ezekiel and even more desperately He does today. There is nothing more pressing in our own Church right now in these urgent days. In its behalf, I want to post that sign in *Lutheran Men* as one of the earliest acts of my presidency. It stands in prominent letters on the first page of all my plans and dreams for our mighty United Lutheran Church: "Help Wanted: Male."

"Help Wanted" in the pews. Our Church has excellent, faithful pastors but they cannot do it all. The Lord never expected them to! It will take the added vigor and devotion of every single layman, working hard, to make Christianity the vital force for righteousness that it ought to be in the world-shaping years just ahead. Where could there be a more masculine task? We need your muscle and brain, your voice and your heart. God is looking for a man to stand in that huge gap. He wants you!

"Help Wanted" for the boys. The Brotherhood asked for our Boy Scout work at the recent convention at Minneapolis. From now on, the Church will be waiting for results. Here is a chance to make one of your oldest objectives to come alive! The time is past for generalities and mere talk. The time has come for action. For that we need scoutmasters, dependable committee men, your support.

"Help Wanted" to support the United Lutheran Church's enlarged budget. Yes, you promised that too. It is a shame for our Church to be so handicapped and hobbled for money. Today we have a will and many exciting challenges to go forward. Some one has said that the test of sincerity is in the wallet. God is seeking men, the whole of them including their strength and their generous gifts, for His Kingdom. He is looking at you. It is an axiom that every man always has funds for what he deeply wants. Do you?

"Help Wanted: Male." The gaps are plain enough. The Lord is searching. The United Lutheran Church calls. Are you ready?

A Prayer for the New Year

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Genesis 3:8.

"O God, I pray Thee grant to me
To find within the daily life
A space fenced off from earthly strife,
Where I may wait and watch for Thee.

"A garden which Thyself hast made;
Where grow Thy graces rich and fair,
And gently breathes the fragrant air,
And blooms the bliss that doth not fade.

"And listening let me gladly run
With eager steps to walk with Thee,
With heart aglow to talk with Thee—
An hour when earth and heaven are one." —*Anon.*

The Editor's Personal Paragraphs

Religion is not intended to fill your purse. It is more likely to empty it—into channels of need.

—*Religious Telescope*

Happy New Year!

Only strong faith in God's providence can put meaning into such a greeting this year. We humans have learned that we cannot manage life alone. But God is waiting to take over just where we have come to our limit. If we rest our worries on Him, there is room for happiness no matter what the world situation or the circumstances in home and community. Margaret Deland in "Captain Archer's Daughter" tells of the lad who wanted to put a steam engine in his father's sailing boat. The father demurred declaring, "The wind, that is God's engine." To which the son answered "I like steam, though, for God is too tedious." Only the perspective of the centuries will make clear God's hand in this present age. In the meantime let us find comfort and courage and happiness in each day and each year as it comes and goes. Happy New Year, God still lives!

Three absent-minded divinity college professors were so absorbed in conversation that they didn't hear the train come in nor hear the conductor's "All aboard" call until the puff of the engine attracted them. Then they all rushed for the train and two of them scrambled onto it. The third looked on sheepishly. The agent standing near by said: "Too bad, Mister, but you shouldn't feel so badly. Two out of three made it—that's a pretty good percentage." "Yes," sighed the professor, "but they came down to see me off."—Canadian Churchman.

●

Congratulations, Judge Speckman!

Our president has just been appointed a chancery judge of Jefferson County Circuit Court by Gov. Willis of Kentucky. This is a high honor and just as truly a deserved honor. A comforting sense of security would come to all of us if we could know that all our laws were to be administered by men of Judge Speckman's integrity. Congratulations and good wishes, Judge Speckman!

●

A short time ago, Mrs. John Dusek of the First United Lutheran Church, Dallas, Texas, assigned to a Sunday school class of nine year olds, that they learn the Lord's Prayer the next week so that on the following Sunday morning they would be able to repeat it. . . . Comes the next Sunday, some of the children were prepared and some were not. . . . It so happens that the pastor's young son, William Hoebel, Jr., said he could not repeat it, whereupon Mrs. Dusek tried to draw him out and said, "I'm sure you know it, William, your Daddy says it every Sunday in church." "Yea," replied William "But I'll bet he couldn't finish it, if the rest of the congregation didn't help him." — Submitted by Dallas Brotherhood.

●

$180,000 for Carthage

is the program of advance led by President Nelson with Treasurer C. K. Jensen of the Synod of the Northwest as campaign manager. It will build a much needed men's dormitory. Brotherhoods on the territory of Carthage will surely want to give 100% cooperation.

The fluttery summer visitor approached the old sea captain smilingly. "You know, I've always wondered—why do you sea folk always call a boat 'she'?"

The captain's answer was ready. "Ever try to steer one?"—Christian Herald.

●

This year

above all previous years the cause of over-seas missions ought to find generous support. Epiphany is missions time on the Calendar of Causes. Millions of our own men and women are over-seas and many, many of them are seeing first-hand the fruits of missions. They have been served and in some cases actually saved from death by missions. Recently one of our women missionary leaders was travelling on the train and had as her seat-mate a young woman. Seeing her leaf over some missionary literature her companion introduced herself as the wife of an army doctor. She asked many questions about missionary work and said she just simply had to learn all she could because her husband was so wrapped up in a missionary hospital in North Africa. His letters were full of the story of its ministry of love and he was giving all the time he could spare from his army duties helping its small staff. Many more of the home folks had better "brush up" on missions if they are going to talk intelligently with returning service folks. More missions a few decades ago and this war might have been prevented. Let's go all out for missions this January!

The man dat gets mad at a sehmon, ain't mad at de preacheh but at de truth.

●

"I take great comfort in God

for He would never let us get at the matchbox so carelessly unless He had known that the framework of the universe was fire-proof." Who made that observation I do not know, but it is fruitful of thought. We must never forget that war is the outcome of freedom. Only by creating a race of robots could God have prevented sin. Yet God does so over-rule the sin of man, his wars and injustices, that in the end the results are tempered. Some good comes even in war. And over all is the great plan and purpose of God that someday, somehow will work out. That is fireproof—indestructible.

●

"Yes, Henry's going into the Army."

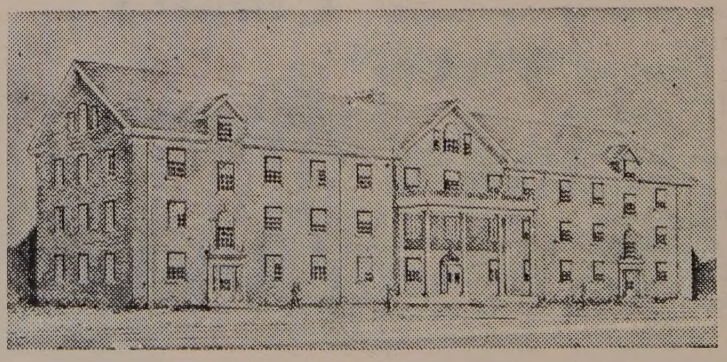
"Getting a commission?"

"No, straight salary."—Christian Herald.

●

400,000 Bibles

is the special order from our chaplains to the American Bible Society. In its 128 years of service it has seen a war on the average of every five years in the world and America at war five times. Never before was there evidence of such revival in Bible reading. The plan for daily reading has been published in practically every religious magazine in the country and in many newspapers. As a result many, many families separated by war are united daily in reading the same passage of scripture.



The New Carthage Dorm

Architect's drawing of proposed new dormitory to house 128 male students at Carthage College. Construction and furnishing of the building will cost $180,000 which is being raised through church, alumni and private subscription. It will be part of Carthage's contribution to post-war Christian education.

Dean Inge
in a moment of senility gave comfort to the enemies of Lutheranism with a statement blaming the Reformation for the rise of German nazism. The editor of *The Churchman* under the spell of a similar attack, or for some other reason best known to himself, printed the tirade in full. Thus it found space in *Time* whose religious department is not blessed with a nose for the significant in religious news. Perhaps the best treatment for the whole business is to ignore it. Plenty of Church of England leaders and not a few Episcopal churchmen in this country are ashamed of their Protestant heritage. They are, what they claim to be, Catholic, if you take the word to mean Roman Catholic. Scholars of more brains and greater accuracy have called Luther the father of American democracy. Probably the gloomy Dean would not think that to his credit either. But there are more important things to worry about. A devastating answer to the charge against Luther is carried in the *Christian Century* of November 22, 1944, and written by Dr. George F. Hall of Gustavus Adolphus College. We give his concluding paragraph:

> If there are those who wish to foster divisions and misunderstanding in the universal church they may applaud Dean Inge for another "provocative" article. But those who pray, even in time of war, for ecumenicity will lament the unkind, unjust, unhistorical and wholly inaccurate statements which he has employed to wound once again the broken body of Christ.

●

A minister's success is not in what the people think of him, but in what he leads them to think of Christ.—Religious Telescope.

●

Another loss
among the prominent laymen of our Church is recorded from the First Lutheran Church, Marysville, Ohio, Rev. James Miller, pastor. Brother Walter M. Otto was a leading business man and churchman whose loss will be greatly felt.

●

In some way or other we will have to learn the difference between trusting in the gift and trusting in the Giver.—Christian Union Herald.

Service Men's Christian League,
or SMCL, as it is usually called, is an organization working on much the same general program as that of the Luther League and similar denominational groups in the home church. Denominational organizations would be out of the question. Its program is "Christian, evangelistic, an organized fellowship." Its official monthly is the finely edited and beautifully printed *The Link*. So far our Lutheran Churh has refused any share in its promotion. With thousands of our men in the organization, are we being too, too careful? Rear Admiral Randall Jacobs gives official opinion of the SMCL in these words:

> "The interdenominational cooperation exemplified by the Service Men's Christian League is a godsend to the Protestant officers and men in the Navy. Obviously, it would not be practical to have each denomination develop its own organization. Yet some means of expressing the spirit of Christian fellowship is clearly needed, and the provision for such expression is the responsibility of all Protestant churches. The Service Men's Christian League is the cumulative effort of the majority of the Protestant churches. It is the expression of that spirit of voluntary co-operation that could come about only in a democracy."

●

Oh God! that men would see a little clearer
And judge less harshly where they cannot see;
Oh God! that men would draw a little nearer
To one another; they'd be nearer Thee.—Author Unknown.

●

Dr. Edward T. Horn,
long-time president of our Tokyo Lutheran Seminary, and now pastor of Trinity Church, Canton, Ohio, was one of the speakers recently at the Uhl Memorial Conference on Missions at Hamma Divinity School. He made a very interesting observation that is worth thinking through. He feels that it is God's providence that it should be America that will conquer Japan. America has no imperial ambitions and is least suspected of all the allied nations. He believes that emperor worship must go if there is to be any permanent change in Japan from militarism to a civil-minded government. He also is certain that when we enter Japan we will find the Church alive there.

Visitor to church custodian—"How do you get along with the Woman's Society?"

Custodian—"I just get in neutral and let 'em push me around."—Wesleyan Christian Advocate.

●

Dr. Franklin C. Fry
was interviewed by Dr. Walter Van Kirk of "Religion and the News" soon after election to the presidency. The following quotation is characteristic of the vigor with which our new president will lead the ULCA forward:

> "A few years ago, just before the outbreak of the war, many voices were raised to warn America that it was 'five minutes before midnight'! Now the situation is reversed. It is five minutes before the dawn! With the coming of peace (it may be only months ahead) evangelical Christianity in this land must awake, stirring from the depths of its sleep, as America assumes world leadership. To build a worthy future the Church in this land must be in the van. The United Lutheran Church in America pledges its energy and its utmost devotion, its heart and its hand, to the call of the new age and of our God, who wills great things to come."—N.L.C. N.B.

●

Madge—"I wonder where I can get hold of Bill this evening."

Marge—"I don't know—he's very ticklish."

●

Norman Angell
in *The American Mercury* for November last writes a very suggestive article in which he maintains that "We are the people who make or unmake war." Leaders are blamed, yet they are subject to the will of the people. Constitutions do not insure democracies. He notes that a number of South American nations copied our constitution, yet were shaken by the same revolutions that had always disturbed them. Mr. Angell has something there. We need to remember that our communities are but the pattern for the world and our communities are what we let them be. A sense of personal responsibility for government, industry and society is the only hope of reform.

●

The Ohio State Journal remarks that "Spinach was introduced into England early in Queen Elizabeth's reign and her reputation isn't all that it ought to be."

Conscription for peace-time military training is a divisive issue today. The ULCA petitioned Congress to await peace before any action is taken. The Department of Research and Education of the Federal Council of Churches has compiled the arguments, pro and con, in Information Service. It can be secured through our Board of Social Missions. Here is the summary of the six-page compilation in a paragraph:

> Certain groups within the country are ardently committed to the principle of compulsory military training on the theory that it is needed for defense of the country and for carrying our share in the world organization from which so much is hoped. Other groups are as fundamentally opposed. Still others are willing to accept the opinion of our military leaders without much question. Finally, there are some who are not necessarily opposed to the compulsory principle but feel that the decision cannot be given at this time the careful consideration it should have. They urge that no decision be reached till after the war. Hanson W. Baldwin sized up the whole situation in the New York *Times* of January 20; "What is most obvious in all the discussion of selective service is that no very complete studies of its military, mental, psychological, economic, political and social impact upon the life of the country have been made. Even the figures available at selective service hadquarters have not been analyzed in detail; our military planning is still incomplete and so are our social studies of the subject. . . .
>
> "The measures proposed are so important to our whole military set-up, to our international relationships and to the country's domestic structure that the hearings should be thorough. And the first requisite is a careful study, military and social, of the whole subject of conscription."

●

Freddy, with a determined look on his small countenance, marched into the front room and up to the ardent suitor of his pretty sister.

"What's them?" he demanded, thrusting out a grimy hand full of small white objects.

"What are those?" said the young man with an ingratiating smile. "Those are beans."

"He does know 'em, maw," bawled Freddy triumphantly into the adjoining room. "You said he didn't know beans."—Ladies' Home Journal.

The Intersynodical Lutheran Brotherhoods of Omaha are at it again. Brother William F. Kedde, a member of our executive committee, keeps us informed as to progress in their efforts toward Lutheran unity. Thirteen churches were represented in the Reformation Rally at Kounts Memorial Church. Over 1000 were present. Representatives of the American Lutheran Church, Augustana, the Norwegian Lutheran Church and the ULCA took part in the service. The address was given by Dr. T. F. Gullixson. Mr. Kedde reports that it was a great address. Among other things he suggested that some Lutheran bodies should stop using Luther's hammer on the heads of those who did not agree with them on all points. The fruits of such rallies will be reaped in future years. More power to the I.L.B .of Omaha.

●

Blink—"What were you doing outside the Savoy-Plaza yesterday?"

Blank—"I stay there."

"What! You stay at the Savoy-Plaza?"

"No—outside."

●

Liquor advertising is one of the most dangerous factors in the present situation. Here is the description of a Boston cocktail lounge:

> —is a place where you go for social relaxation, light-hearted chatter with friends, or to escape —just escape—from the worries of the day. Isn't it so? . . . a place where you can sink into soft-lighted comfort and let the old dizzy-mad world roll by.— From a letter advertising a Boston cocktail lounge.

At the same time that hundreds of church papers have had to reduce in size to conserve paper, many magazines have either remained the same size or have enlarged and carry pages of the most insidious lies about the benefits of alcohol. The Chicago *Daily News* is to be congratulated on its stand in this matter. Quoting an editorial:

> Ten years of repeal? Well, as a decade, it is "nothing to write home about." This newspaper is not surprised. Never expecting the liquor traffic to be decent, the *Daily News* has never accepted from the date of repeal to this good day one penny of advertising patronage from brewers and distillers. That is the one gratification we derive from contemplating the wet decade. — *Chicago Daily News*, December 3, 1943.

Don't criticize the sermon until you have put it into practice and found that it will not work.—Religious Telescope.

●

Long-term planning is not a strange word in business life. When a church attempts to survey itself and its place in the community with scientific accuracy and follows it with a careful map of its future, that is news. Rev. Paul E. Keyser, pastor of Third Lutheran Church, Baltimore, has led his congregation to adopt a long-term plan of development. This could have been expected of Pastor Keyser for he is the author of study books in this field and has been much in demand as a teacher in our summer training schools Results of the planning are thus recorded in *The Third Church Call.*

> Among the plans adopted were those calling for (1) A specialized ministry to the sick, the shut-ins, the bereaved, those in U. S. Service, the poor, parents, and others; (2) A plan of organization for the total church program which calls for centralized administration and unification of all work among young people, men, and women, and eventual additions to the employed staff; (3) Co-operative relations with various community and general agencies; (4) A greater Third Church building, listing various specified accommodations for enlarged program; (5) A comprehensive financial plan; and (6) The co-operation of all members in making these plans effective.
>
> If the "Greater Third Church Building and Program" are to become effective in increased service to our members and community, all members must give their enthusiastic support in these ways: (1) Regular attendance at public worship and Holy Communion, (2) Generous financial support, (3) Personal work to win new members, (4) Willing service on committees and in various offices and places of leadership, (5) Attendance at all business meetings, (6) Participation in leadership development activities, and (7) Prayer for God's leadership and blessing upon our united efforts.

●

Jackson — "They say that guy Peebles has not been away from home in thirty years. How's that for perfect love?"

Jixson—"Well, you can't always tell; it sounds to me more like paralysis."

Congressional Record carries an address on "The Christian Movement Toward World Order" by our own Dr. O. Frederick Nolde. It was placed in the *Record* by request of Senator R. E. Willis of Indiana. The outline of the address is clearly a platform for the mobilization of Christian thought in behalf of a Christian peace. Here is Dr. Nolde's description of the character and method of the movement:

I. The Christian Movement Toward World Order views war as a symptom or manifestation of an international disease and seeks to bring permanent Christian truths to bear upon the root causes or tension points from which international maladjustments or wars inevitably emerge

II. It is transcending the lines of reparation fixed by traditional faiths, and, in areas of common agreement, is enlisting the cooperation of good will everywhere.

III. It is cultivating an international Christian approach to an international problem.

IV. It is proceeding with an attack from the top down; that is, it is attempting to establish and to maintain effective contacts with governmental leaders.

V. It is proceeding with an attack from the bottom up; that is, it is seeking to enlighten and to strengthen the consciences of Christians in all walks of life, so that they will assume a responsible part as Christian citizens.

●

From a scrapbook of epitaphs assembled by Mrs. Edmund D. Lyon, wife of a retired high school principal, come these instances of light last comments.

From Enosburg, Vt.—
"Here lies the body of our Anna,
"Done to death by a banana.
"It wasn't the fruit that laid her low
"But the skin of the thing that made her go."

From Medway, Mass.—
"Beneath this stone, a lump of clay,
"Lies Uncle Peter Daniels,
"Who too early in the month of May
"Took off his winter flannels."

From Chicago—
"Dead by the kick of a cow.
"Well done, thou good and faithful servant."

From Sheffield, Eng.—
"I started out in life with the idea that the world had an opening for me—and it did."

America is not to be permitted to forget that Norsemen discovered this continent long before an Italian stumbled on it enroute to India.

Gifts of books to the new Rolvaag Memorial Library at St. Olaf College, dedicated October 14th, included one group presented by Magnus Bjorndal which will be known as the Lief Erikson collection. The group consists of books, maps, manuscripts and photostats concerning the discovery of America by the Norsemen and the travels of the Viking. It was purchased from the collector, a Mr. Frohlin, against the bids of Yale and Notre Dame universities, the collector only consenting to the purchase on condition that it be given to St. Olaf College.—N.L. C.N.B.

●

McPherson — "I hear you made money selling blood for transfusions."

McTavish—"Ay, I got $10 for the first pint for this lady, and $5 for the second; but the third time there was so much Scots blood in her she just thanked me."

●

"The Tale of the Widows' Sons" is a winsome story by Robert Harris Gearhart, Jr. It weaves together the lives of widow's sons from Hyram of Biv, the architect of Solomon's Temple, to the son of the widow of Nain, whom the author pictures as the young man who escaped from the captors of Jesus in the Garden of Gethsemane. Dr. Gearhart has imagination and the vocabulary for romantic story telling. He has already won a place among our most interesting writers with his Christmas story, "The Keeper of the King's Inn," and his little credal history, "The Romance of the Creed Builders." Some time we should have a more pretentious romance from his genius. Dr. Gearhart is student pastor at the University of Pennsylvania. This little book is printed by Muhlenberg Press and sells for $1.

●

"And what is the baby's name?" asked the chaplain softly.

The sailor smiled proudly as he hoisted the little fellow up on his arm. "Chauncey William Robert Montgomery Sterling."

Up shot the chaplain's eyebrows, and he turned to his assistant. "More water, please."—Reader's Digest.

Many of our Lutheran service men are receiving decorations for bravery in war. First Sgt. Alton E. Shaff, faithful member of The Evangelical Lutheran Church of Frederick, Md., is typical. Here is the citation:

"For gallantry in action against the enemy in Normandy, France. On 18, 19 and 20, July, 1944, during operations against the enemy inside the city of St. Lo, First Sgt. Shaff displayed outstanding courage and superb leadership. At one time when two platoons were having difficulty in advancing against the enemy, First Sgt. Shaff, under intense enemy small arms, mortar and artillery fire, personally led the platoons to their objectives. On numerous occasions, First Sgt. Shaff advanced several hundred yards beyond the company outposts while locating enemy positions. First Sgt. Shaff's aggressive and daring actions contributed materially to the speedy occupation of the city. Such actions reflect great credit upon himself and the military service."

●

It is by no means unusual for an open mouth and a closed mind to be connected with the same anatomy.

—Christian Union Herald

●

Secularization is the enemy of all spiritual concepts of life. Dr. Fosdick makes a clear diagnosis of the fruit of this tendency toward secularization in a recent sermon.

"I should suppose that even a secularist would be disturbed by that picture now," he said. "How do we like it—a world where man's profound concerns with God and the soul and the eternal moral law, are put aside in pigeonholes, to which indeed some turn for private help and comfort, while mankind's vast affairs move on as though those pigeonholes did not exist? As Professor Montague of Columbia University puts it: 'For perhaps the first time in history we are confronted with the prospect of a complete secularization of the opinions, the practices, and the emotions of mankind."

A Pastor to His People

You are my people, given me to love,
To serve, to shepherd through the days ahead;
I pray to God that I may be worthy of
This honor; I am glad that I was led
To come to you, that through God's gentle grace
My lines have fallen in this pleasant place.

I would be strong to work where there is need;
I would be true to serve you as I should;
And I would give the Bread of Life to feed
Each hungry soul who comes to me for food;
And I would honor with my every word
The Blessed Saviour — Jesus Christ our Lord.

I plead with you for patience. Should I make
An error, I would gladly make amends,
Or if some unintentional mistake
Be mine, I crave your understanding, friends,
As pastor and as people may we be
Builders together for eternity.

—From The Salisbury, Pa. Bulletin, Rev. George E. Bowersox, Jr., Pastor.

●

Audio-Visual Aids

are no longer an experiment in Christian education. The materials are so adaptable for use in all denominations that our publishing house has joined with the other houses in this field. "Visual Method in the Church Curriculum" (35¢) is a pamphlet guide to pastors and lay leaders who want to help in this field. I like the small 2″ x 2″ Kodachrome film slides better than movies for Bible teaching. If you have a camera taking this size pictures you can combine your own pictures with the extensive selection of stock films available. I have also used an opaque projector with some satisfaction. This type projector will throw any clear picture on the screen. It is not even necessary to cut them out of books or magazines. The present generation is trained to learn by the eye-gate. The Church must not miss this opportunity.

Two little morons each had a horse. They wanted to discover a way to tell the horses apart. So one moron cut the ears off his horse. The next day the other little moron's horse bumped into a circular saw and got his ears cut off.

So the morons couldn't tell their horses apart again. One moron cut the tail off his horse and the next day the other horse backed into a machine belt and got his tail cut off.

So again the morons couldn't tell them apart. They didn't know what to do; they just had to tell the difference. So they decided to measure the horses to see if there was any difference in size—and sure enough they found out that the black horse was three inches taller than the white horse.—The Postage Stamp.

●

Lutheran Companion
(Augustana Synod)

carried an editorial recently on the discrimination against church magazines in the matter of paper allotment. While magazines like *The Lutheran* have been reduced one-half, secular magazines like *Time* and *Newsweek* are either as large as before the shortage or larger. Rev. E. A. Peterson, of St. Paul, writing to *Lutheran Companion* pointed out the extensive liquor ads in such magazines as *Time*. To quote the editor's comment on his protest:

> The September 18, 1944, issue of *Time* contains eleven such displays, six of which are full-page advertisements, many of them in color. The issue of September 11 of the same magazine also contained eleven liquor displays, five of them occupying a full page. In addition to these there were three tobacco advertisements, of which two were full-page affairs. Are these essential to good government or for the conduct of the war? Must the Church restrict its output of Bibles, devotional literature and church papers in the most tragic period in the world's history, while thousands of tons of precious paper are being used every week by our secular magazines to urge the American people to "enjoy a good highball," to sip a "Jamaica swizzle," or to capture "the kiss of the hops," and thus "forget" the "cares of the day"?

God Bless Our Lads
By E. Sparrow, Cardiff, England

Tune: "Abide With Me."

"God bless our lads" in air, on land and sea!
Full well we know how dear they are to Thee.
Where'er they go, whatever they may dare,
God ever keep them in Thy gracious care.

"God guard our lads" by night as well as day,
For we, at home for them will ever pray
That war and strife and enmity may cease,
And Thou wilst send us everlasting peace.

"God guard our lads," ah, keep them ever near!
Make strong their faith and drive out all their fear;
Give them a vision of Thy saving love,
That nothing in this world can ever move.

"God guard our lads," and though just now they roam,
Grant us our prayers and bring them safely home.
"God bless our foes" and cause their eyes to see
That peace, alone, can only come from Thee.

●

A Rural Life Conference

was held in Gettysburg Seminary in November. My first congregation was Gilead Lutheran Church, Center Brunswick, N. Y., familiarly known as "The Old Brick Church." I think it was founded in 1742 and it is today a strong congregation with a modern plant and a vital program. One slogan that comes back from my pastorate there was "If it is good enough for the city, it is good enough for Gilead." Only the pastor who sits back and moans "We can't do that here" stands in the way of rural church progress. In the population changes in rural America many of the old families have been replaced by tenant farmers, so-called "foreigners," and many with no Protestant Church background. Where there are people there is a field. Some of our best programs of education and evangelism are to be found right now in rural churches. We need conferences on the rural church and we need more pastors who will make a career of the rural church. Our Church owes a great deal to Rev. Dr. Martin Schroeder and others for their persistent devotion to the rural church.

Presidential Message . . .

A Challenge

Our Church has accepted our bid for the promotion of the Boy Scout program in our Church. We must and will make good. Men, do you have a Boy Scout Troop in your church? If not, why not? It is the greatest opportunity we have ever had to demonstrate to the Church that we mean what we say when we propose "To develop the church life of the boy."

Write Brotherhood Headquarters, 62 E. Garrison Street, Bethlehem, Pa., for information.

L. F. Speckman

What Is This Coming Year?

It is a Door

By which we reach new fields
Of service for our God and fellow man:
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of witness yields.

It Is a Task

Set by the Master of our souls,
A little part of our life's work below:
And so we ask
The holy wisdom, which alone controls
Our labor, teaching what and where to sow;
That the year, at its end,
May show God's glory and man's profit blend.

It Is a Book

With many pages and as yet all white,
On which to write
The history of thought, and deed, and word
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book, when written o'er, may all be to Thy praise.

—William Olney.

Guest Contributions

They Wanted To Worship

Extracts from Chaplain Letters; Chief Chaplain's Circular Letter 290 U. S. Army

Reports reaching this office indicate a healthy interest in spiritual matters and that an increasing number of men are coming under the ministry of the chaplains who serve them. A chaplain in the Office of the Chief of Chaplains is in receipt of a letter from a friend which reads: "I have a very interesting observation to make. I want to ask where else would you find 116 Protestants who would walk down to a muddy field with the red clay ankle-deep and stand there in the pouring rain for forty-five minutes in a worship service? Just an hour previous the same thing occurred for about 150 Catholics. Well, anyway, that is what happened this morning out here in our unit. Rain, mud nor anything would keep those men away from their worship. I could not help but think of the many, many times back in the civilian churches how I almost had to call service off on rainy nights because of the smallness of the crowd when there was a nice, dry, clean, beautiful church for them to come to. Besides our good attendance on the Sabbath we have been having daily services, both Catholic and Protestant, and have been having an average attendance for about three weeks now of around 40, rain or shine. I am not extolling our activities here but I am rebuking myself for saying to many back home that it was all right for them to miss church when the weather was bad. It all goes to show, that is the basic idea, that we can do anything that we want to do badly enough. It is the cause of the Church then to point people to that need and inspire them to want to worship. These men out here wanted to worship and nothing was going to stop them from doing it. It is a pity that we do not feel that intense need when things are safe and sound and prosperous."

From the chaplain's monthly report we take the following: "I am glad to find that in the combat zone the chaplain really has larger scope for his work. The men feel the need of worship and pastoral fellowship. This is the busiest month in number of services and in quality of response of two and a half years in the Army. This is what I have been waiting for!" Another chaplain reports that an old-fashioned river baptism was held in Normandy. The chaplain's assistant, sitting on a milk stool borrowed from a neighboring farmer, played the field organ; men with guns and helmets in one hand and hymn books in the other sang the old hymns; the chaplain standing in the stream baptized a number of men near the place where, a few days before, they had been engaged in a life and death struggle. This is reminiscent of the worship of the pilgrim colonies.

●

A Five-point demobilization and rehabilitation program of the National Lutheran Council was adopted September 19th at a meeting of the executive committee of the Council at the LaSalle Hotel, Chicago, as follows:

I. To continue the ministry of chaplains and service pastors in military areas.
   a. Spiritual service.
   b. Special counseling service during demobilization period.

II. Continuation of service center activities in camp and demobilization areas, and conversion of service centers in strategic areas for permanent use in cooperation with local constituencies.

III. When needed, to provide a Lutheran ministry for the hospitalized.

IV. Information and consultation service to churches and pastors regarding:
   a. Government and community services available to service personnel with special emphasis on provisions for employment, education and hospitalization.
   b. Adjustment to civilian life.

V. Ministry to dislocated, migrant and returning industrial workers and their families.

•

I Ask You?

Dear Editor:

How many of us, pastors and laymen alike, are fully enough aware of the fact that our Church and our Faith are now going through and will yet go through a very real 'trial by fire' in the midst of the definite revolutionary trends of our era?

Hardly would I ask that question were I not at least to some extent aware of this 'emergence' in our time. The measure of my awareness is another thing; but it does appear, from what we have heard spoken on not a few occasions in recent months and from what we have been reading in newspaper and periodical and books, that we ought all to be deeply concerned about what can and may happen to the Church in the years just ahead. Just to say that 'the Church is no longer on trial,' as I have heard said, seems to me to be somewhat of an escape from the real facts — from **the realism that cannot be escaped.**

You may ask, in turn; "What Church are you speaking of, the Christian Church as a whole, Protestantism, or the Lutheran Church?" And I answer, "All; but with special reference to Protestantism, first, and to the Lutheran Church, second." The 'trials' that are concerning you and me, primarily, are those that are being faced by Protestant Christianity and by Lutheran Protestantism. If I have what is at all a true picture of the situation, Catholicism is not and will not be the ally of Protestant Christianity, nor certainly of Lutheran Protestantism, in a fight for the survival of Christianity. Catholicism is fighting and will fight for the rise and, they hope, the supremacy of Catholicism. And indeed, if the real truth is seen and known, it is and will be **conflict, not collaboration,** in the relationship between Protestantism and Catholicism. Then, in the light of very recent events which have become the concern of many of us, the total picture becomes even further complex when we discover that Lutheran Protestantism is face to face with antagonisms and open reproach from sources within Protestantism itself.

I am appealing for an increased 'awareness' on the part of all of us that our Church's life and power and influence are in jeopardy, amidst the complexity of the revolutionary developments in our time. The statements above are meant only to stimulate us to such an awakening. Our Church is being called to a new study, on the part of the pastors and laymen alike, of what **it is and is not and ought to be.** We must acquaint ourselves with that which is going on in the world and relate our knowledge to our task within the Church. The struggle for survival in Europe alone, for example; the tremendous task that American Lutheranism will have in reviving a tragically suppressed and persecuted Lutheran Church in the countries of Europe; the plight of the orphaned churches and missions; these ought to be our concern. We must awaken to the fact that Catholicism is actively and strategically on the move, in our own country and in many others, toward the achievement of certain definite positions of power and control; are we aware of its purposes and strategies in South America, in Puerto Rico, in post-war Germany, and of elaborate plans for its strengthening in the United States? Luther and Lutheranism are under attack, from sources both within and without Protestantism; Protestant and Lutheran missionaries and special emissaries are being discriminated against, with others gaining favor; threats of the rising communistic tendencies are coming to us from authoritative sources as warning; **are we awake to these tendencies?**

The Church is in combat with powers and principalities and godless forces. If we will win out, we must awaken; see the trends; believe our beliefs; strengthen our faith; increase our devotion; stand together; sacrifice; assert our positive stands and convictions; give; evangelize; worship; all these, with more earnestness and more love for the Church!

Respectfully,

Quid Habeas.

Official U. S. Marine Corps Photo

Beat Tanks Into Altars!

Chaplain O. D. Herrmann (Mo. Synod) here gives a modern version of the "beat your swords into ploughshares." Today Isaiah might have prophesied "turn your tanks into altars!" Japan furnished the tank on Saipan. The chaplain is reading the burial service, for the casualties in taking this island were three times those on Tarawa. God hasten the day when all the weapons of war will become mediums for worship.

Letterally Yours

Bible Lexicography VIII

by Rev. Roger G. Imhoff

GRACE . . .

is not withheld from them that walk uprightly,
is sufficient for thee,
quickens us together with Christ,
raises us up together,
makes us sit together in heavenly places,
saves us through faith,
before it's throne we shall obtain mercy,
is the gift of God.

●

Out of the Taffy-box

Second Trinity Lutheran Church
Dayton, Ohio
Reformation Day.

Dear Mr. Bader:

I was glad to meet you in Minneapolis. Your visit to the Ohio delegation made me conscience stricken! Hence, my personal subscription to LUTHERAN MEN.

We are enjoying a quickening in the men's work in Second-Trinity. May God direct and add His blessing.

Praying that you may be used mightily by the heavenly Father in His service, I am

Sincerely,
Frank F. Secrist,
Pastor.

Nice to know you have a conscience, Frank! Hope many more have the same trouble.—Ed.

●

France
27 Oct. 44

Gentlemen:

Enclosed please find a money order for $5.00 to be used for chaplains' subscriptions.

The money comes from a private in one of my Field Artillery units, a ULCA lad from Texas. He told me yesterday, "I've sent money to my home church, to the *Lutheran Hour*, to Lutheran World Action, and I still have five dollars to give to some part of the Church. Where will it do some good?"

I had just received the July issue of LUTHERAN MEN (and here it is October!), so I showed it to him, showed him the appeal for funds on the back page. He looked it over, learned where some of my sermon and discussion group material comes from, and said, "Here's the five bucks"—

Thank you for giving LUTHERAN MEN to us chaplains, and for making it so consistently excellent. It is good and useful even to those of us who do not know your synod well.

Sincerely yours,
Gerhard L. Belgum,
Chaplain (Capt.) USA
(Norw. Luth. Ch.)

Wait 'till those service fellows come back into the home churches. They will lead the way in generosity and may shame some of us into larger giving.—Ed.

●

Lutheran Seminary,
Gettysburg, Pa.
November 19, 1944.

Dear Sir:

I am writing to inquire about extra copies of the October issue of LUTHERAN MEN. I have recently accepted a call to Smithsburg, Md., Pastor Huddle's former parish before he entered the chaplaincy. I am sure many people in the parish will be interested in the account of his work presented last month.

Next Sunday, I am going to post copies of LUTHERAN MEN on the bulletin boards. Probably some of them will be interested in having copies of their own, so I thought I'd write for some information to find out how many copies are available, how much they will cost, etc. This will also give me an opportunity for introducing your magazine in the parish.

Thanks so much for arranging to supply our senior class with LUTHERAN MEN. It's a fine magazine and we appreciate it very much.

Very truly yours,
Francis R. Bell.

No better investment is made than those free subscriptions to our Seminary seniors. They root for LUTHERAN MEN *because they have been properly introduced and learned to like it.—Ed.*

Bouquets!

Lutheran Laymen's Movement
for Stewardship
Representing
The United Lutheran Church in America

November 22, 1944.

Dear Editor:

Convention number of LUTHERAN MEN just received. It is well done and a credit to the work of the Brotherhood. It will go a long way in showing a still larger circle of our U.L.C.A. the meritorious activities of the paper and of Brotherhood men, in all sections of our Church's population.

Outstanding in interest is that personal human report of the editor. I like it and its honest admission that the exceptional ability and accomplishments of the paper's readers enjoy with much profit are both participated in and inspired by a noble and competent woman—Mrs. Traver.

In our Thanksgiving we are thankful for you both and the fruits of your work.

My deep appreciation and sincere regards always,

Thomas P. Hickman,
Vice-President.

Your letter was too nice to lose in the files. Here is a "trade-last." We have heard how you have given your time so generously in the direction of the office and in many other ways since Arthur Black died. Another proof that you can count on our busiest men, and too, that you can find time for what you really want to do.—Ed.

"I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about."

Anon

Where Brotherhoods Boom!

The Brotherhood of the
United Evangelical Lutheran Synod
of North Carolina

November 22nd.

Dear Editor:

We concluded last night the greatest Brotherhood convention in the history of our Synod.

The enrollment of delegates and visitors during the day sessions approximated 500. The attendance at the banquet was in excess of 600. The attendance for Dr. Fry's address in the main auditorium of the church was about capacity (1000). All addresses of the day were of a high order and well prepared. The business of the convention was transacted with dispatch and harmony. A deep spiritual attitude pervaded the entire meeting. The theme—"Christian Growth Through Evangelism" stood out most preeminently, and our men went away last night feeling, I am sure, that it is high time for us as laymen to go to work soul winning.

At the meeting of the executive committee at the president's luncheon yesterday, our budget for the year was presented by the finance committee and adopted by the executive committee. I had suggested $500 be provided as our share for the ULCA treasury. Since Boy Scouting will require additional funds for promotion, I felt that our quota of $297 assigned by the ULCA Brotherhood would be inadequate as our share. The executive committee approved unanimously the suggested budget, and the district presidents pledged their districts to raising the $500 in the same manner as it was raised last year, being allocated to the districts on the basis of membership.

All recommendations in the president's report were adopted. If you have a copy of last year's bulletin or minutes you can get a full and complete gist of the recommendations.

I regret that the 50 copies of LUTHERAN MEN requested for our convention did not arrive. Brother Bader and I went to the printer and made the request, emphasizing on Tuesday of last week that our meeting would be held on Tuesday of this week. There were those at the convention seeking copies. Perhaps, because of the uncertainty of the mails, these copies were delayed somewhere in transit. A check up seems to indicate that 25.3 per cent of all LUTHERAN MEN subscriptions are coming to the men in our synod. I am glad that we have a large share of our men reading this great periodical. Reading it just simply makes us better brothers. Our men look forward to getting it just like looking for a letter from home.

We had a number of men from the South Carolina synod yesterday, among whom was the president of the synod, Rev. Karl Kinard. Col. Chas. D. Trexler, Chief of Chaplains, Fort Bragg, was also present.

We took no action of any nature on Boy Scouting or rehabilitation, reintegration, or reorientation of our returning service men and women, since we are awaiting the plans developed by the various committees in the Brotherhood and the Church. Needless to say we eagerly await those plans, and hope that the committees will see to it that they are perfected and proposed as soon as possible.

President Fry will be most cooperative with us. He was most complimentary to our work here. He did emphasize the great possibilities of the man-power in the Church, and wanted to see us really do something. I think it is up to us to prove to the Church that we not only want to do something; but that we will do something. To do that means more effective organization, more effective planning, more adequate financing, and more emphatic challenges to our men. Can it be done? **Emphatically, Yes!!!**

With kindest personal regards, I am
Faithfully yours,
Z. B. Trexler.

Officers and executive members elected at the 22nd annual convention of the Brotherhood of the United Evangelical Lutheran Synod in North Carolina, Nov. 21st, 1944:

President—Z. B. Trexler, elected for term of 2 years, Concord, N. C.

Secretary — John H. Herion, Mt. Pleasant, N. C.

Asst. Secretary—Hugh Petrea, Salisbury, N. C.

Treasurer — R. Brown McAllister, Concord, N. C. (Brotherhood)

Treasurer—Avery R. Rhyne, Charlotte, N. C. (Loan and Gift)

Extension Sec'y — H. D. Fry, Hickory, N. C.

Statistical Sec'y — Fred R. Smyre, Hickory, N. C.

Executive Members — Aubrey Mauney, Kings Mountain, N. C. (3 years); A. W. Fisher, Concord, N.C. (2 years, elected 1943); E. J. Pearson, High Point, N. C. (1 year, elected 1943); Myron Fisher, Faith, N. C.; Harold F. Krauss, Fayetteville, N. C.; W. B. Beaver, Albemarle, N. C.; W. K. Mauney, Kings Mountain, N. C.; C. B. Gilbert, Catawba, N. C.

The first three are executive members at large. The last five are one from each district.

Thanks a lot, Zeb. I wonder if you North State men realize what you are doing for the future of Lutheranism in your territory? Keep up the pace you have set for a few years and your Synod will grow tremendously in both size and efficiency. The key to a great future for our Church is an interested and intelligent manhood to match the quality of our women's leadership. Keep it up, Zeb!—Ed.

●

Day by Day

Altadena, California
October 9, 1944

Dear Editor,—

Greeting!

Day by day in every way LUTHERAN MEN is growing better and better. Congratulations and continued blessings!

I am so very glad to hear from you month by month in your sprightly, inspiring, newsy, humorous, witty, spicy, elevating editorials and articles.

Will see you in Minneapolis and we will eat together at the banquet table there.

Ever sincerely,
M. J. Bieber.

Bless you, Dr. Bieber, for your constant loyalty and encouragement. The following clipping was enclosed. When Dr. Bieber opens a mission he organizes it fully. Of course he includes a Brotherhood. Ed.

Men of Altadena Lutheran Church met recently at the church house, 197 West Foothill Boulevard, Altadena, and organized a Brotherhood, with C. D. Thomsen elected as president, and other tentative officers to serve until the next meeting, October 2.

The men attended a regional Brotherhood dinner and business meeting Monday at the First Lutheran Church, Glendale. They will become affiliated with the California Synod and the United Lutheran Church Brotherhood.

The Brotherhood objectives are: regular church attendance; reclaim the lapsed church members; seek the unchurched and unsaved; interest in youth of the church; Christian citizenship; and church finances.

To Assist Council

The Brotherhood will assist the church council in the coming every member visitation of the congregation, and in the general development of the church.

Our Project — L. W. A.

Brotherhood of Norristown
Conference
Nov. 21, 1944.

Dear Editor,

This project has worked out very well. The only objection is that so far we have not been able to get enough men willing to sacrifice Sunday evening. I have been out with the projector every Sunday evening since it has been possible to show films at an evening service on account of the late daylight. I get a lot of joy out of it.

We are now trying to borrow another projector in order that we can have two teams on the job every Sunday evening until after Lutheran World Action Sunday. The men of the Church must be educated to get in back of the whole program of the Church. The best way of doing it is by showing films of the different phases of Church work.

Sincerely yours,
William H. Frick,
President.

●

The Brotherhood of the Norristown Conference has a special project in visual education. At one of their executive committee meetings in the Spring of 1944 it was decided that the Brotherhood raise enough money at the next rally to purchase a projector and screen. This equipment to be used in the churches within the conference to show the Lutheran World Action and stewardship film. Also any other films made available by the different Boards of the Church, pertaining to their work.

This money was raised at the conference rally held in St. John's Lutheran Church, Richlandtown, Pa. on May 4th, 1944. The equipment was ordered at once.

This equipment has been used nearly every Sunday evening and quite a number of weekday evenings since September 1st showing one or the other film. It is receiving a fine welcome and a lot of praise at all the showings. We feel that it has educated more people in the work of Lutheran World Action and stewardship than any other method ever tried in our conference.

Our plan for the year 1945! As soon as the Lutheran World Action film is made available we will have a showing in the church, either rural or town, somewhere in the conference — every Sunday evening and as many week day evenings as possible. A speaker and operator will accompany the equipment. The local congregation has only one duty and that is to encourage their members to attend.

This idea is working out wonderfully and we anticipate greater results in the near future.

Dr. Paul Empie called our attention to the fine program in the Norristown conference. The letter and brief description of the plan came at our request from the man who has been most responsible for its success. Thank you, Brother Frick!—Ed.

●

Step Lively, Pastors!

St. James
Evangelical Lutheran Church
Rev. S. W. Hahn, D.D., Pastor
Concord, North Carolina
November 7, 1944.

Dear Doctor Traver:—

Here is the keeping of that promise made at Minneapolis about sending you some of our bulletins. If you have some suggestions for their improvement, be friend enough to send them along.

How we wish we could have you down with us at our State Brotherhood Convention. These North Carolina laymen either keep a pastor stepping lively to keep up with them,—or else walk right over him if he tends to lag. The Lord give us more such laymen!

Cordially yours,
S. W. Hahn.

Knowing those North State brothers as well as I do, I know you are not exaggerating one bit, Dr. Hahn. But so far I think you pastors have not been run over. Pastors and laymen make an unbeatable team.—Ed.

●

A Century of Peace

By Guy W. Bilsland

Three thousand miles of border line!
One hundred years of peace!
In all the page of history, what parallel to this?
In times when warring nations' thoughts are crazed with hate's hot wine,
How God must look with pleasure down upon that border line!
From Maine it runs, through lake and stream, to Manitoba's plain;
From Winnipeg to Kootenay—on, on, and on again!
Through farm and ranch and forest range, o'er mountain, crag, and steep,
To far Vancouver's garden home by broad Pacific's sweep.
Three thousand miles of border line
—two nations side by side,
Each strong in common motherhood and Anglo-Saxon pride,
Yet each the haven and the home for all of foreign birth,
And each their final fusion point—the melting pot of earth!
Three thousand miles of border line
—nor fort nor armored host
On all this frontier neighbor-ground, from east to western coast;
A spectacle to conjure with — a thought to stir the blood!
A living proof to all the world of faith in brotherhood!
Three thousand miles of border line
—nor has a century
Seen aught along this common course but peace and harmony.
O nations bound in brotherhood! O faith in fellow man!
What better way on earth to dwell, than this God-given plan?
Three thousand miles of border line,
One hundred years of peace!
In all the page of history, what parallel to this?
God speed that surely dawning day, that coming hour divine,
When all the nations of the earth shall boast such border line!

A Voice from Canada

Rev. N. Willison, Litt.D., S.T.M., is Dean of Saskatoon Seminary and has given his life to the educational development of our Lutheran Church in Canada. No voice from his country commands more respectful attention on the floor of our conventions. Here, from the microphone in the middle aisle of the Minneapolis convention church he is calling attention to the fact that ten more chaplains serving in the Canadian forces should be added to our honor list of chaplains. You can trust Dr. Willison to see that the ULCA thinks in terms of at least two nations. His frequent contributions to THE LUTHERAN are always interesting.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Volume XXV . . . Number I

These Roman numerals indicate that LUTHERAN MEN is celebrating its 25th birthday.

Within recent weeks, a considerable number of pastors and laymen have written us of the inestimable contribution that LUTHERAN MEN and the "Topics" have made to the advancement of their congregational program throughout the years.

We frequently measure the success of a publication on the basis of its circulation. This is a reliable barometer, except where spiritual objectives are concerned, for God alone knows of the knowledge given, faith increased, and spiritual incentive furnished, through the pages of LUTHERAN MEN during the two decades of its existence.

Before writing these paragraphs, I looked through our files containing the early issues of LUTHERAN MEN. Our magazine certainly had a modest beginning.

In 1919, the 4-page issue of **The Brotherhood Bulletin** made its appearance. **The Bulletin** was published four times a year until 1924, when the name was changed to **The Brotherhood Messenger.** The size of the magazine remained the same until 1926 when the first monthly issue of LUTHERAN MEN was published. In 1935 LUTHERAN MEN was increased to eight pages, and within the next two years twelve pages were added, and since 1939 we have published a twenty-four page issue monthly.

We congratulate the Brotherhood upon having LUTHERAN MEN record a monthly history of its progress and activity throughout the years. Under its present editor, the Rev. Dr. Amos John Traver and his brilliant departmental editors, LUTHERAN MEN has added to its prestige and brought its mechanical make-up on a par with contemporary religious periodicals.

The new subscriptions that you send to Brotherhood headquarters speak louder than any words in voicing your appreciation for LUTHERAN MEN. Every live periodical must grow in reader interest and confidence. That is the reason for always keeping before readers our slogan — **"Every Lutheran Man Needs LUTHERAN MEN."**

Before you lay this issue aside, **please fill in and mail the subscription blank on the back cover.** Thank you!

Church Message Stamp

Many pastors and laymen have written to Brotherhood headquarters suggesting that an annual Church Message Stamp be sponsored by the Brotherhood. After months of deliberation, the administrative committee approved the plan for a new series of stamps similar to the 25th anniversary issue. These stamps will be used to promote the Six Objectives of the Brotherhood.

The design for the 1945 Church Message Stamp illustrating the **First Objective, "Win the Unsaved,"** was uanimously approved by the Minneapolis convention. We expect to have the new stamp ready for mailing to our friends at the beginning of Lent. Complete details, including a photo of the new stamp, will appear in the February issue of LUTHERAN MEN.

Brotherhood Loyalty Months

The first sixty days of 1945, continuing through **January** and **February,** will again have a special significance for the Brotherhood.

This is the time set apart each year for a special effort to extend the influence of the Brotherhood by the establishment of new congregational units in the churches who do not enjoy the blessing of organized men's work.

Brotherhood Loyalty Months are also the time to arrange your program and select the speakers, and assign the LUTHERAN MEN topics for the ensuing year.

Brotherhood Loyalty Months provide an unequalled opportunity to engage in an intensive promotion of the Six Objectives in the local congregation. The first three Objectives, better known as the Spiritual Objectives, are especially emphasized during this period which immediately precedes the Lenten Season. An increasing number of congregations are assigning to their Brotherhood the task of conducting a pre-Lenten visitation to bring in the unchurched and win back the lapsed members.

Brotherhood Loyalty Months should quicken the spiritual lives of our Brotherhood members so that they will become more efficient witnesses for Christ. To this end, I would suggest the following:

(a)—**Preach Christ** — then live a Christian life.

(b)—**Win others**—then train them to be evangelists.

(c)—**Bring Back the Lapsed Members**—then give them something to do in the church.

(d)—**Read your Bible Regularly**—then pray without ceasing.

(e)—**Put God First**—then provide means to carry on His work.

If we are to realize the above mentioned spiritual objectives, we must use the **Brotherhood Loyalty Months** to achieve our material goals. They should include: (1)—Payment of your 1945 membership dues; (2)—A 20% gain in the membership of your organization; (3)—A 20% increase in your LUTHERAN MEN subscriptions; (4)—The purchase and **use** of the new **"First Objective"** stamps.

Membership Dues

Twenty-three synods will participate in the 1945 joint dues plan. The uniform dues statements for use in all synods of the Church are a step in the direction of simplicity and greater effectiveness in handling the synodical and U.L.C.A. membership dues payments. These statements have been supplied by Brotherhood headquarters to each of the twenty-three synodical Brotherhoods that will operate the joint dues plan in 1945. We have been assured of the cooperation by our synodical Brotherhood officers in getting the dues statements into the mails by January first.

If your Brotherhood or Bible class has not received the 1945 joint dues statement by January 5th, and you are located in the territory of any of the following synods, may we ask that you notify your synodical Broth-

erhood treasurer, whose name appears below:

CALIFORNIA SYNOD—G.J. Grieve, 593 The Alameda, Berkeley, Calif.
CANADA SYNOD—George Vogt, 130 Louisa St., Kitchener, Ont., Canada
CENTRAL PENNSYLVANIA SYNOD—John L. R. Schiding, 201 East Cottage Place, York, Pa.
ILLINOIS SYNOD—E. A. Anderson, 327 North St., Elgin, Ill.
INDIANA SYNOD—Roy E. Horton, 4902 University Ave., Indianapolis, Ind.
IOWA SYNOD—John W. England, 115 Clifford St., Mascatine, Iowa.
KANSAS SYNOD—Elmer Howland, 109 E. 17th St., Topeka, Kans.
KENTUCKY-TENNESSEE SYNOD—Earl Reisinger, 1231 Bardstown Road, Louisville 4, Ky.
MARYLAND SYNOD — John L. Shaw, R.F.D. #1, Frederick, Md.
MICHIGAN SYNOD—W. Grass, 5427 Garland Ave., Detroit, Mich.
MIDWEST SYNOD — George Schwank, R.F.D., Columbus, Nebr.
NEBRASKA SYNOD — Ben Meyer, 908 Logan St., Wayne, Nebr.
NEW YORK SYNOD — George J. Haag, 434 Washington Highway, Snyder, N. Y.
NORTH CAROLINA SYNOD—(name and address to be supplied)
NORTHWEST SYNOD—J. R. Dunlap, 610 Aurora Ave., St. Paul, Minn.
PACIFIC SYNOD—William Schnellhardt, 4229 Latona Ave., Seattle, Wash.
MINISTERIUM OF PENNSYLVANIA SYNOD—C. C. Moyer, Souderton, Pa.
PITTSBURGH SYNOD — Frank J. Vollmer, 723 E. 10th St., Erie, Pa.
ROCKY MOUNTAIN SYNOD—John A. Sten, 728 Monroe St., Denver, Colorado
SOUTH CAROLINA SYNOD—N. E. Derrick, 3104 Devine St., Columbia, S. C.
TEXAS SYNOD—Walter A. Schorre, Cuero, Texas
VIRGINIA SYNOD—William D. Shumate, Waynesboro, Va.
WEST VIRGINIA SYNOD — A. N. McMillan, Fairmont, W. Va.

Brotherhoods and Bible classes located in other synods of the Church, who do not receive their 1945 dues statements promptly, should write to Brotherhood headquarters, 62 East Garrison Street, Bethlehem, Pa.

●

1945 Charter Seals

The payment of your 1945 membership dues will entitle you to receive a handsome green and gold lithographed charter dues seal.

Your Brotherhood charter should be prominently displayed in your meeting room, and is a constant reminder to your congregation and visiting brethren that your men's group is loyal and punctual in meeting its obligations. We believe you will agree with us that the 1945 dues seal is one of the finest we have produced, and that it will be proudly affixed to your charter.

If you have neglected to remit your 1944 dues, please act immediately and we will forward your current charter seal without delay.

●

Sir Alfred Peace Gould says: "In times of great national prosperity, the use of alcohol is attended with terrible cost and grave dangers, though at such times, the careless and the custom-ridden may resolve to pay the price and to run the risk. But in a time of war, when the fountains of the deep are opened and every day takes its heavy toll of human life and labor, the nation that deliberately lessens its fighting capacity, increases the cost of war in all that is most precious, and lessens its power of recovery from the most disastrous effects of war—even to the victors—is blind to its true interests."

—In "Cobblers," an Australian publication

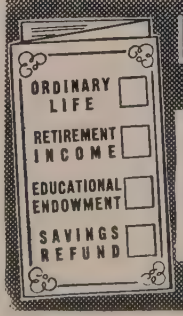
LOW COST
LIFE INSURANCE PROTECTION
FOR LUTHERANS

A TRADITION OF FAITHFUL STEWARDSHIP
FOUNDED 1879

THE continuing progress made by Lutheran Mutual has made it possible to greatly extend the many services offered to its policyholders and to maintain a rate of dividends that provides LOW COST life insurance protection exclusively for Lutherans.

A sound, constructive, yet conservative administration of the company has increased the number of policyholders during the current year to well over eighty thousand and these policyholders have in force more than ONE HUNDRED MILLION dollars of life insurance. Steady financial progress and a favorable trend of mortality experience has been reflected each year in a steady strengthening of surplus and reserves. For sixty-five years an ample margin of safety has always been maintained between assets and liabilities and this margin continues to grow and expand each year as the number of policyholders and the insurance in force increases.

Lutheran Mutual stands ready to provide financial safeguards for yourself and your family, today or tomorrow. Talk it over with your Lutheran Mutual representative. He is a good man to know.



LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879

With no obligation of any kind, you may send me FREE literature on the types of life insurance checked.

Name .....
Address .....
City ..... State .....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Boy Scouting

The Church And Scouting

By Rev. Conrad Bergendorf, D.D.

Is there anywhere a parent who has not sometime been embarrassed by the plaintive voice of a healthy, restless child, "What can I do?" The Lord gave the child muscles and nerves and senses, as well as brain and heart and soul, and instinctively the child feels that these gifts are to be used. He is thankful for a parent's guidance and direction toward what he may do. Lacking wise help, he may find himself in trouble because he had to do something.

The Church has been slow, sometimes even reluctant, to understand the plea of youth for things to do. Curiously, some well-meaning Christians have thought that this is not the business of the Church. The Church's function, they have said, is to make people good, but not to tell them what to do. Teaching and preaching is the business of the Church, nothing else.

Which is all very well. Except that they have confined teaching and preaching to words. You can teach by works as well as by words. "But," someone will say, "we are saved by faith, not by works." Surely. But you are saved by faith, and not by words. And faith can come by works, as well as words. Children judge their parents by what their parents do, more than by what their parents say. And young people learn by what the Church does, as well as by what the pastor says.

Scouting Has a Place in Church

Well, this is a roundabout introduction to the subject of Scouting in the Church. I might as well say right out what I mean, namely that Scouting does have a place in the Christian Church. Just as much a place as the Ladies' Aid, or the Choir, or the Brotherhood, or the Luther League. For it gives the young boy something to *do*. And, if the Scouting program be well planned, it gives him a chance to grow and to exercise his gifts as a child of God.

No, I don't believe that a Scout is a Christian because he does a good deed each day. But neither is he a Christian if he doesn't do good each day. If he is a Christian—and it is the Church's business to teach him what a Christian should believe, and be, and do—then he will do not only one good good act a day, but many good deeds. It might not hurt adult Christians to check back on their conduct each day and see what their record is! Most of life consists of doings things. There is a Christian way of doing things, and there is an un-Christian way. The Christian Boy Scout will examine himself and ask himself if he has acted in the presence of Christ or in a manner he would not want Christ to see. Not one but all his deeds should be done in faith that Christ knows and judges and helps. The Scout will discipline himself and place his whole life before the great Scoutmaster. Deeds done in faith in Christ will be the good deeds he will thank God for.

Finding God in Nature

But, some other critic will say, the Scout is interested in hikes, and nature study, boating, tying knots, camping—there is nothing religious about that! Ah, my friend, you are mistaken. God made this world with all its beauty and wonder, and gave us senses to see and hear and touch and smell and taste. How little we thank Him either for the woods or our eyes with which to see the growing tree or changing leaf! Thank God for the Scout movement which takes our boys, if even for a brief moment, out from the ugly, dirty streets which man has made, into the open spaces where birds sing, brooks play, and the sky is blue. God gave us a wide, wide world in which to behold His work. We glue our eyes to our own little works and are blind to the greatness of the Creator. A Church which proclaims, "I believe in God, the Creator, Maker of heaven and earth," ought to welcome a movement which teaches the boys of the Church something of that Creator's work.

Weakness: Lack of Christian Leaders

I believe in the Scout organization because I think it helps to make better Christian men out of our boys. The weakness of the movement has not been its ideals, or its literature, or the boys, but—the leaders. Too few Christian men are leaders for the boys in the Church. They are too busy—doing things of less importance, as a rule. It is my hope that the boys who learn Scouting will themselves become the leaders of another generation, and make a better job of helping boys with something to do. The Boy Scout program is sufficiently flexible to permit of any worthwhile project which a local congregation wishes to incorporate into the Troop's program.

Nothing in the Christian Church's message, thus, is a barrier to the development of Scout Troops in the Church. I am happy to have had a little part in interesting students in the theological seminary, who are to be our future pastors, in acquainting themselves with the Scout program. Many of these students have qualified themselves as Scout leaders. As they go into the work of the ministry, they will, I am confident, mould the Scout movement into a powerful instrument for the good of the boys in their congregations. They will use their Troops to develop these boys into Christian men who will proclaim their faith both by word and work.

Dr. Bergendorf is the popular president of Augustana College and a most dynamic leader in American Lutheranism. This article appeared first in Lutheran Companion and later in The Bond.—Ed.

●

A Challenge

Our Church has accepted our bid for the promotion of the Boy Scout program in our church. We must and will make good. Men, do you have a Boy Scout Troop in your church? If not, why not? It is the greatest opportunity we have ever had to demonstrate to the Church that we mean what we say when we propose "To develop the church life of the boy."

Write Brotherhood Headquarters, 62 E. Garrison Street, Bethlehem, Pa., for information.

A Scout Troop in

Every Congregation,

Beginning With Mine!

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Men's Classes and Returning Service Men

Every one will be glad and thankful when the war is over and Johnnie comes marching home. The heavy-heartedness which accompanied his departure will be outdone by the joy of his return. That hope buoys up many hearts on the farflung battle fronts and in the home land. And for the return of the millions of Johnnies we pray.

Many Are Returning Now

More than a million and a half have already been discharged for various reasons, and seventy to eighty thousand are leaving the services each month. 200,000 men over 38 have been let go because the rigor of military life has been too great. Because of injuries or illness many have received medical discharges. More than 300,000 have been dismissed for psychiatric reasons. Many whose unfitness or inaptitude for military service has been demonstrated have been given "blue" discharges, without honor or dishonor. Many others who have been injured or otherwise rendered incapable of further service will remain in the military establishment for longer or shorter periods to receive treatment and care, or to be refitted for civilian life.

The government is going to great lengths to do the most for ill or injured men before they are returned to civilian life. Said Major General Norman T. Kirk recently: "Our big load of wounded is not home yet. There is a lot of fighting coming and many of the wounded will not be placed in hospitals near their homes. Not one will be discharged until the best medical attention has been given to him."

Some service men will return with the disfigurement of wounds already healed, marks which may or may not prove a hindrance, according to their character. Some will return blind, though that number will undoubtedly be very small. The attitude taken by the men toward their injuries will vary, but to the degree that they have been able to accept the situation as it is, their adjustments to civilian life and peacetime activities will be simplified.

A good many ill-considered, unwise marriages were contracted by service men before they were drafted, while in training camps, or just before leaving for overseas. Some of these marriages will work out well, while others have already become problems. The seriousness of marriage and the necessity of a harmony of spirit was not understood, and some men will be faced with disappointing situations. It is believed that with the war's end will come a decided increase in the divorce rate in the United States.

In the cases in which children have been born to a couple, no matter what the character of the marriage, long absence will make it necessary for the returning husband to make a new adjustment to the wife, who may appear very different from the idealized picture entertained by the man away from home, and to the baby whom he had never seen or whom he remembers at a very different stage of development.

On the basis of experience, it is believed that the homecoming of the millions of men will be attended by a greater number of hasty marriages, and creation of many new problems. Enforced postponement, it is believed, will hasten courtships, and large numbers will marry on short acquaintance. It is likely, as after the first World War, that they will marry younger women.

Return from active service at once places men in the midst of different environment, a slower tempo, a calmness which may prove boresome, and interests which they may have come to regard as commonplace and of trivial importance. A slowing down will be necessary but it may be a difficult procedure. It is not, however, an impossibility.

The returning service man may be faced with unemployment. The employment of our workers will be a mighty problem. It will require the greatest resourcefulness on the part of both government and industry. While prediction is dangerous, it is almost certain that there will be a period of unemployment of longer or shorter duration.

What the Men Need

Adult classes should give sober thought to the needs of men returning from all branches of the service, and they should do all that is possible to meet those needs or to help the men themselves to meet them.

The first need is that of a real welcome as they come home. Men's classes or mixed adult classes are in a strategic position to extend such a welcome. This should lead naturally into renewal of old associations or the substitution of friendships which will better meet the social desires of the men at present.

What can adult classes do to help these veterans secure employment? Some of them left jobs with a promise of re-employment upon return. Some will not want to return to their old positions, and many others have no such opportunity. Some classes and individuals can do a great deal to help. Here is a chance for real service.

In meeting the injured we should recognize the situation, but not with tears and sentimentality. Says General Kirk: "When a service man leaves a hospital his morale is high because of the expert care he has received. When he arrives home this spirit should be maintained by not making him the subject of tears." He is to be regarded as normal, self-respecting, upstanding, and of the some competence as other persons.

The veteran needs a true manifestation of religion, Christian ideals, and an opportunity to serve in the local church. He may serve well as a choir member, club leader, scoutmaster, teacher, or in discussion groups and on teams.

Whatever the condition we shall need to exercise patience with these men, remembering through what experiences many of them have passed. And in cases of problems which call for expert help, class members may be of valuable service in finding the proper assistance.

Christian Stewardship . . .

The Larger Stewardship

by Mr. Thomas P. Hickman
Vice-President of the Laymen's Movement

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1st Samuel, 15:22.

In the third quarter of 1944 the uniform international Sunday School lessons followed a series of studies from the Old Testament scriptures. The subject quotation is a suggestion from these studies.

Through all time, God the Creator, and Father of mankind, is revealed showing a greater concern and interest in the earthly affairs and lives of men and nations than they themselves will or do accept. The suffering, the chaos existent today, we see caused entirely by man's failure to obey. Cannot, will not, our Church throughout our land rise in towering might and proclaim "Thus said the Lord?" We think of stewardship on this page and in this article—stewardship of our worship and our lives in the service of the Master and His work. We too often stress financial contributions and permit tithing or liberality in giving to answer many demands for personal service. Giving to the Lord what we have in surplus or can spare cannot answer for giving Him ourselves. It is our hearts we must give along with our hands. In the center of all our connections and work for the Kingdom must be found our own personal selves, in the social, in the business, the industrial, as well as the religious world and life we live.

Christians will realize, particularly in these days, the soul of America is changing, has changed in custom and attitude actively within this decade and this present day. Christians must be firm in times like these in their belief and interpretations that God is unchanged. His work, His law, His plan of salvation for His creation is "The same yesterday, and today, and forever," unchanged. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

May the faithful pastors and loyal Christian men and women of all our churches hearken to Jehovah's, "Behold, to obey . . . ," and with unity and power rise up in all their own communities to such spiritual awakening and action that God's own will shall be made fully known in the lives and affairs of all mankind, and in the words and the spirit of the concluding paragraph of the folder "One Only—But One!", written for the Laymen's Movement Every Member Visitation for 1944 by Dr. Traver, consecrate ourselves fully and wholly to the purpose God reveals to each of us as our obligation to Him:—

> "If we loved our Lord, if we realized His grace toward us, if we were thankful to Him for even the little talents He has given us, we would do our best to make them count for Him.
>
> "If we settle our relationship with Jesus Christ first, good stewardship will follow inevitably. To sing and mean these four lines from Godfrey Thring's great hymn of consecration is the best insurance for God's investment in us.
>
> "All we have to offer,
> All we hope to be,
> Body, soul and spirit,
> All we yield to thee."

Our Church — Our Returning Service Men

Church members throughout our land are united in rendering and giving magnificent services to all branches of our armed services at home and in all theaters of war. Our own Lutheran Church and congregations stand unsurpassed. Our Service Centers maintained jointly and supported by every branch of the Lutheran Church fill us with joy and pride for the care and attention given to all who enter their doors. We are comforted in our own hearts for our men away from home by the knowledge that everyone of these centers holds sacred a chapel, an altar, and a communion rail, and that always an ordained pastor is in attendance for ministration, for consultation and conferences with any and all who seek or will accept our Church's services and gratitude as represented in and through these men of God. And our congregations, how they follow and care for "the boys." Church bulletins, devotional literature and publications, monthly news letters, personal letters from pastors, Sunday school superintendents and councilmen, monthly remembrance boxes and Christmas boxes for all. These are necessary, worthwhile and helpful activities and we are justly proud of our Church's work and wartime record.

How about our spiritual attitude and our preparation for the return of our men and the post-war days? This is written in early November for publication in January. Our prayer is for the end of hostilities in the European area by then or sooner. Already there are perceptible changes in many communities which will quickly be felt nationally and soon the boys will be coming home, back to the homes from whence they came, back to their home church and what? Have we at home kept pace in our spiritual growth and activities with our splendid record of physical ministrations? Have we been intelligently conscious of the growth of our men as they travel and train in this business of war? No matter what they were when called away, each one has mentally grown and advanced in many ways, all of which will be revealed as they return to their old places at home and church. Their's have been months, years, of study, training, learning, practicing, fighting, war! Ours has been at home, intensified, but at home, not camp. If we are to have and hold our returning men actively in our churches we must have a personal, deep spiritual program that we feel and follow, that they too will feel, see, and realize. Our devotions, our teaching, our preaching must be spiritual and understanding, for they will not want nor long seek entertainment in their church contacts, nor will they want philosophy or Pollyanna teaching or preaching. Scripture gives us many formulas, two of which are here quoted, as fundamental in the Church's program of life and work if we would grip the lives of our boys once they have laid aside the munitions of war and their uniforms. "The wisdom which cometh from above is first pure, then peaceable," and, "And I, if I be lifted up from the earth, will draw all men unto Me."

May the Father of all mankind, through the Holy Spirit in us and in His churches guide us.

Topic of the Month

● **Department Editor: REV. ARTHUR H. GETZ**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Freedom for Christian Living

Topic for February, 1945

by Rev. Robert D. Hershey, S.T.D.

AIM: To bring about an awareness of (1) the slavery of habit, custom, conventionality, and tradition; (2) the over-powering influence of feelings and emotions; (3) the dangers of conformity to the practices about us; (4) the fact that freedom is essential to real Christian living; (5) the possibility of a large measure of freedom; (6) Christian faith as the main inspiration and guide to liberty; (7) what freedom in Christ means.

Worship

Hymn: "Faith of Our Fathers, Living Still'—PSH No. 139

Scripture: I Cor. 9:1-27; St. John 8:30-36

Free Prayer or Prayers No. 34 and 41—PSH pp. 28-29

Hymn: "Spread, O Spread, Thou Mighty Word"—PSH No. 120

(NOTE: The suggestion made last month concerning the preparation for this month's topic should not be ignored, but it will fit best at the end of the topic presentation. It is hoped that the men will be stimulated to make additions to their lists of freedoms and that the word itself will be much clearer after the lesson.)

The Topic

The Four Horsemen
Habit
Custom
Conventionality
Tradition

The common denominator of habit, custom, conventionality, and tradition is the **status quo**—keeping things as they are, doing things as they have always been done. However beautifully the lexicographers may spin their web on intricate distinctions, all of these words represent man's slavery to that which has been done before. This is not being said with an eye closed to the value of such things—nor should it be read as a vindictive judgment upon society. We are social creatures, and complete individual freedom from these ideas of the past would result in anarchy and chaos. On the other hand, it should prove stimulating to see in our own lives how frequently these four horsemen can ride over us rough-shod and rob us of our freedom, courage and adventuresomeness.

Halford Luccock in one of his essays entitled "Cook's Tours" describes admirably our problem. "Everyman's Pilgrim's Progress is either a Cook's Tour with a machine-made itinerary, safe and painless, or a venture 'on your own'." It struck me forcibly one December 26th when I visited the birthplace of William Shakespeare and was told quite definitely that it was "such an awkward time to be tripping about England." It's easier, safer, saves time and money,—to go where everybody else goes, whenever everybody else goes, to see what everybody else sees, and to say "Ah!" when everybody else says "Ah!"

The problem of what we shall wear is decided by the "twin gods" of manufacturing and advertising. What we shall wear on our minds is provided by the radio, newspaper and the book-of-the-month club. What we shall choose politically is taken care of by a party label. Our movies are what the producers want to give us and our prejudices are built upon what prejudices everybody else has. Even, yes even in religion, there are some evidences of our servitude to custom, habit, conventionality and tradition. As Bacon once put it "Men commonly think according to their inclinations, speak according to their learning and imbibed opinions, but generally act according to custom." In the boatman philosophy recently clarified by Dr. Mackay of Princeton it is insisted that life's destiny is in moving forward while looking at its heritage—rowing to a given point in the lake by sighting the familiar contours of the shore; but too often our slavery to the past lulls us to sleep and we contentedly drift.

Our Real Master

Our slavery to the forms and fashions of the day is not due to our inability to think, and certainly we are ready to admit the unreasonableness of many things we do. It is rather our feelings and emotions that control us. From the obvious example of women's hats to the less apparent illustration of voting a straight party ticket, there are a hundred ways in which our feelings and emotions overpower us. We know only too well what Paul means when he speaks of his everlasting struggle and says "The good I would, I do not and that which I would not, that I do." Man is fundamentally a creature of the heart, and that's why all the education in the world is not going to produce a Utopia. This is not to despise the mind, but to insist that the real problem is the winning and cultivation of the heart.

Red Lights

Conformity to the practices around us is replete with dangers. It dulls our sensitiveness; it removes the necessity of making decisions; it stunts our growth and kills our courage. It is the line of least resistance and is a more powerful form of regimentation than that of any totalitarian state. Hope turns into doubt; initiative is vitiated; interest is despoiled. The crusade of life becomes a picnic and the thrilling pilgrimage becomes an idle promenade. On the altar of conventionality the great heritage of life has been sacrificed far too often. Agnes Lee has described this mood in two short but meaningful verses.

"The snow is lying very deep,
My house is sheltered from the blast,
I hear much muffled step outside,
I hear each voice go past.

But I'll not venture in the drift
Out of this bright security,
Till enough footsteps tread it down
To make a path for me."

Pioneering is out—adventure is out—courage is out—freedom is out. And in their place not an ounce of salt to give life flavor.

Freedom Is "A Must"

Freedom and liberty have become requisites for real Christian living because "for freedom did Christ set us free." Gal. 5:1. The story of Jesus is made up of a half hundred varying scenes—all of them strung together with the gift of freedom. Freedom from the killing letter of the

law; freedom from the chains of fear; freedom from the plague of futility; freedom from the bondage of sin. His is the Truth—He is the Truth—that makes men free indeed. He brought to us and to all men a love that casts out fear, a work that liberates a man from himself, a faith that routs doubt, a hope that blots out despair, a goodness that overcomes evil, a knowledge that cancels ignorance, and a truth against which the gates of hell cannot prevail. "To save us" is just another way of saying "To free us."

How Much?

But, and this is the important question, how much freedom can we have? The answer, difficult as it is to apply, is simple to suggest. We can have as much freedom as we desire—in proportion to our willingness to be servants of Him. That is the religious way of saying "Freedom is slavery to the best." This is where we must be clear about the meaning of the term as Jesus used it. When Jesus talked with a group of Jews about the truth that would make them free —they answered "We were never in bondage to any man. We be of Abraham's seed." And Jesus' simple reply was "Whosoever committeth sin is the servant of sin." Is it any different today? Christ comes to us and wants to free us with His truth and we answer "We are not slaves." But what is the real truth? Not a single day passes that there is not some brave, generous, self-sacrificing, truthful, godly thing which we know we ought to do, and we do it not. Because of our sin, our fear, our neighbor, our self, we fail in our task. No one of us is wholly free, and we never shall be until we are altogether His children.

"One Master, only one, have we;
His rule is perfect liberty;
His law is love, his love is life;
His service sets us free from strife,
From fear, from self, from sin, from death;
In Him alone we draw free breath;
And, every earthly bondage riven,
At last He makes us free of heaven!"

The Conditions of Freedom

Dr. Gordon Poteat in his recent treatise on 1st Corinthians calls attention to two verses in the letter which define a Christian's freedom. The first is 6:12 and the second is 10:23. As a champion of freedom, Paul, in speaking with the Corinthians echoes Jesus' talk with the Jews. Both said the same thing and both made the same reply. Paul took their statement "I may do anything I please" as his own and added three qualifications. "All things are lawful unto me—

—but all things are not expedient.

—but I will not be brought under the power of any.

—but all things edify not.

1) **"Expediency" in this case means "fitting."** What one may choose to do must be limited by its quality of "fitness"—for others as well as ourselves. Freedom involves consideration for others and as Dr. Poteat puts it "My freedom ends where the other man's nose begins."

2) **"I shall not let anything become my master."** There are any number of things which we are free to do, but when the doing of them leads to habit, and habit to slavery—we lose the freedom we once had. We are free to enter into some lands, but we are not thereby always free to leave.

3) **"Edifying" means "constructive"** just as edifice means building. We are free to do as we please provided the things we do are for our own welfare. We have the freedom to build a life or to throw it away. How shall we use our liberty?

Freedom in Christ

Today we are being told that we are engaged in a struggle for freedom—four kinds of freedom to be exact. But freedom of speech involves freedom to curse as well as to bless. Freedom of the press suggests freedom to print lies as well as the truth. Freedom of conscience implies the right of every man to do that which appears right to him, and that could lead promptly to chaos. "The sheep and the wolf are not agreed upon a definition of the word liberty" said Lincoln. Recognizing the truth as well as the humor of that statement we come to see that the true secret of freedom is what St. Augustine declared "Love God, and then do as you please."

This then is the freedom Paul talked about, the truth that freed him from racial bonds, from the fetters of nationalism, from the iron bands of legal trivialities.

It is the freedom Augustine discovered was his after weeks and months and years of anxiety—freedom from fear, deliverance from evil, liberty of conscience.

It is the freedom Luther got hold of—in intellectual honesty, free from ecclesiastical patronage, "the liberty of the Christian man."

It wasn't, as we so often suspect or expect, freedom from pain,—but the hurt of it; not freedom from sorrow, —but the weight of it; not freedom from difficulty,—but the fear of it. It was freedom from the slavery to self, the slavery to sin, the bondage of death. "A Christian is the most free lord of all and subject to no one. A Christian is the most dutiful servant of all and subject to everyone."

Questions for Discussion

1.—If we would cease being slaves to habit, custom, conventionality and tradition, what tests should we apply to them?

2.—Is it true that men are freest when they are most unconscious of freedom?

3.—What do the words "master" and "disciple' suggest in the matter of freedom?

4.—What is the difference between liberty and license?

5.—Is it necessary to have freedom before one can be a real Christian, or does being a real Christian produce freedom?

6.—Is freedom a right or a duty?

7.—When a man says "It's fun to be free" what is his interpretation of freedom?

8.—Does Psalm 119:45 have any bearing on the subject of freedom?

Assignment of Topic For the March Meeting

The topic for March is in keeping with the penitential season in which it falls. There is no better time than Lent to cross-examine one's self, as it were, and to ascertain his true position in life. No specific project is recommended, but it is hoped that there will be opportunity for a true appraisal of one's self in relation to the past, the present, Christ, the Cross, the Church, society and the future here and hereafter. The whole meeting should be devotional in spirit and ample time should be given for prayer. "The Christian Examines Himself" as a subject can be best illustrated by its use as the method of the meeting.

Closing Worship

Hymn: "A Mighty Fortress Is Our God"—
PSH No. 134

(Previous to the meeting it would be helpful for the leader to underscore the words and phrases relating to the topic, and mention them briefly in introducing the hymn.)

Prayer and Benediction

●

The teacher had a lot of clerical work to do, so she placed her hat in front of the class of six-year-olds, saying: "Now, children, I want you to look at my hat, and write some nice little sentences about it."

The class set to work, and were silent for quite five minutes. Then a face appeared at the teacher's desk, and Edward's voice was heard:

"Please, miss, are there two 'b's' in shabby?"

Freedom in Business

by Mr. Frank Rhody

The writer is the genial manager of the purchasing department of the Lutheran Publication House. He has made many friends for himself and his publishing house at conventions and summer schools where he has been in charge of the book exhibit.

The United Stewardship Council has just released figures showing that Protestant giving for the fourth consecutive year has marked impressive gains, for benevolences an increase of 21.7% and for local congregational expenses 10.4%.

Based upon "Membership Excluding Infants," as this report has it, our 1,261,885 members of ULCA gave per capital for **all** purposes for the year ending 1943 $17.40. This is an increase of $.85 per capita or a bit more than 5%.

For the Augustana Synod the figure was $23.32 and for American Lutheran it was $19.24. The former is 34% more than ours and the latter is 10%. Augustana ranks 9th among the 23 communions featured in the report and American 10th, while ULCA appears as 15th.

The others leading us were Congregational-Christian $17.46; Evangelical - Reformed $17.82; Northern Baptist $18.27; United Brethren $18.73; Protestant Episcopal $24.41; Northern Presbyterian $26.26; Southern Presbyterian $27.90; Evangelical $28.56; United Presbyterian $31.73; Reformed in America $31.96; Ohio Friends $51.95; Nazarene at the top with $55.95.

Some of our Lutheran leaders seem to resent comparison for our giving with that of other groups. This writer feels a real thrill when he reads: "Members of the Seventh Day Adventists **pay** into the church the biblical tithe, which is 10% of their earnings or income. In addition they **give** special mission offerings. The total amount of tithes and mission offerings in North America alone, not including gifts from friends among the general public, according to the latest annual report, was $14,293,600. The per capita average for the membership in USA and Canada, including every man, woman, and child was $72.48." If you do not like to compare that with our record, you need not do so. But is it not encouraging to learn that there are among God's children those who take their membership so seriously that they are willing to take Him at His word and trust to His promises as found in Deut. 28:1-6 and Malachi 3:10, for example?

The Minneapolis convention spent several sessions in consideration of an enlarged income objective for benevolence. In spite of the impressive support given to this proposal by the Executive Board, hesitation was voiced by some because synodical plans had already been made that were based on the smaller figure of $2,000,000 and it was feared that even the larger eastern synods would find it difficult to meet such an increase.

At that point in the discussion one of the lay delegates presented some facts gleaned from a study of our Yearbook for 1944 which dealt with statistics for the year 1942. These showed by actual count that some 450 ULCA congregations over the country had in that year paid for apportioned benevolences a per capita of $4 or better and that in the great state of Pennsylvania alone at least 189 congregations had paid $4 or more. Since in 1943 we had raised $300,000 more than in 1942, it was safe to assume that many more congregations had paid $4. And if so many had already advanced to that point, surely it was not too much to hope that enough more would do it in the future to assure the $2,500,000 desired. He also asserted that if each communicant member of the church contributed no more than a per capita of one penny a day, more than the two and a half million dollars would result.

There is also considerable additional evidence to support such optimism. Take these figures of increases made by the constituent synods in benevolence giving in 1943 over that of 1942. Synod of Nova Scotia leads with 113%; Midwest 66, Rocky Mountain 54, Illinois 47, Slovak 40, Manitoba 39, Texas 32, and New York and South Carolina with 30 each, Wartburg and Northwest 25, Virginia 22, West Virginia and Pittsburg 21, Indiana 20, Michigan 16, Pacific 13, Ohio 12.5; Maryland 12, and Central Pennsylvania 10.

And it is not thrilling to learn that the 8 churches in Louisville with membership of 2,625 in 1942 contributed for benevolence a per capita of $4.66 for what is probably the most imposing record of any city in the ULCA! In Milwaukee our ULCA churches paid per capita $3.44. The three congregations leading that procession paid $7.68, $7.60 and $6.50! Our congregations in Cincinnati showed $3.82 and 14 parishes in Springfield, Ohio $3.81. No wonder Ohio was 100% the past year of 1943!

Is there not for all of us a ringing challenge in these facts presented by the United Stewardship Council that "only 1.1% of the total income of church families is being given to churches, only 1.83% of taxable income deducted for gifts, only about 45% of the present membership giving anything of record for local church support and only about 30% giving to the support of benevolences."

When we reflect that our ULCA $17.40 for 1943 means less than 5 cents per day, we surely cannot say that we have learned much about sacrificial giving. As one of our fine Ohio laymen puts it, "We hardly give cigarette money to the church."

Yes, we have made improvement, but we still have a long, long way to go.

●

Educational News,

issued by our Board of Education, summarizes the actions of the recent convention of the U.L.C.A. in its field. The assignment to this board is important to the whole future of the Church and the results of its study will be awaited with real concern.

Consultation With Board of Education in the Establishment of Schools

That, since the constitution of the Board of Education gives it authority "to promote the general educational interests of the Church," the Church instruct all Boards to counsel with the Board of Education in the establishment of schools and educational agencies.

Training of Weekday School Teachers and Social Service Workers

That the Church express its judgment that the training of week day school teachers of religion and of social service workers belongs to the sphere of the colleges rather than to that of the theological seminaries.

Men for the Ministry

That, in light of the large number of vacant parishes and the special need of adequately trained ministers for bilingual parishes, the Church call upon synods, in cooperation with the Board of Education, to put forth more definite efforts to awaken in outstanding youth an interest in the Gospel Ministry.

U.L.C.A. Brotherhood Membership Dues

November 1-30, 1944

1945 DUES (Renewal)

Memorial Lutheran Brotherhood, Nashville, Tenn	$ 3.00

1944 DUES (New)

St. Paul's Lutheran Brotherhood, Wilmington, N. C.	7.50
Altadena Lutheran Brotherhood, Altadena, Calif.	3.00

1944 DUES (Renewal)

St. John's Lutheran Brotherhood, Melbourne, Ky.	5.00
Memorial Lutheran Brotherhood, Nashville, Tenn.	3.00
First Lutheran Brotherhood, North Platte, Nebr.	5.00
St. John's Lutheran Brotherhood, Union City, N. J.	12.50
St. David's Lutheran Brotherhood, Lexington, S. C.	7.50
Emmanuel Lutheran Brotherhood, West Columbia, S. C.	5.00
Hilltop Lutheran Brotherhood, Columbus, Ohio	7.50
St. Mark's Lutheran Brotherhood, Freemont, Ohio	3.00

CONTRIBUTIONS

November 1-30, 1944

1945 BUDGET APPEAL

Harry A. Fritch, Allentown, Pa.	5.00
Lawrence F. Speckman, Esq., Louisville, Ky.	50.00
Robert Walter Tavistock, Ont., Canada	5.00
A. J. Mayer, Waterloo, Ont., Canada	5.00
Fred W. Anderson, Atlanta, Ga.	10.00
Herman M. Rogers, Atlanta, Ga.	10.00
Louis Greeno, Savannah, Ga.	5.00
Alfred Arnesen, Chicago, Ill.	50.00
Frank M. Hughes, Dixon, Ill.	5.00
E. P. Juel, Council Bluffs, Iowa	5.00
W. D. Morton, Minneapolis, Minn.	10.00
George Mori, Jackson, Miss.	10.00
Fred S. Walter, Creston, Nebr.	5.00
William F. Stolze, Emerson, Nebr.	5.00
Louis C. Smith, Albany, N. Y.	5.00
Herman C. Scheld, Franklin Square, L. I., N. Y.	5.00
H. B. Wolf, Charlotte, N. C.	5.00
W. K. Mauney, Kings Mountain, N. C.	25.00
J. D. Stoner, Rockwell, N. C.	5.00
Rev. Amos J. Traver, D.D., Springfield, Ohio	10.00
Samuel F. Rarig, Catawissa, Pa.	5.00
Rev. G. E. McCarney, Conshohocken, Pa.	10.00
Henry S. Jacobs, Philadelphia, Pa.	5.00
Daniel R. Brommer, Pine Grove, Pa.	1.00
Paul H. Lengel, Pine Grove, Pa.	5.00
Rev. Lester M. Utz, Pine Grove, Pa.	1.00
William H. Frick, Sellersvlile, Pa.	5.00
Dr. Clarence C. Billig, Shamokin, Pa.	5.00
Henry C. Schatz, Sr., Parr, S. C.	5.00
Albert L. Feldkircher, Nashville, Tenn.	5.00
E. D. Blood, Longview, Wash.	5.00
C. R. Stouch, Charleston, W. Va.	5.00
B. A. Mosling, Oshkosh, Wis.	50.00

26TH ANNIVERSARY OFFERING

St. John's Lutheran Brotherhood, Stroudsburg, Pa.	15.00
Beth-Eden Lutheran Brotherhood, Newton, N. C.	5.00
St. Paul's Lutheran Brotherhood, Knox, Pa.	8.00
St. Paul's Lutheran Brotherhood, Blossom, N. Y.	6.00
St. James' Lutheran Brotherhood, Ringgold, Pa.	20.16
Wittenberg Lutheran Brotherhood, Granite Quarry, N. C.	4.35
St. Mark's Lutheran Brotherhood, Fremont, Ohio	5.00
Zion Lutheran Brotherhood, Benedict, Nebr.	5.90
Grace Lutheran Brotherhood, Dayton, Ohio	7.85
St. John's Lutheran Brotherhood, Columbia, Pa.	5.50
Zion Lutheran Brotherhood, Lykens, Pa.	17.40
Redeemer Lutheran Brotherhood, Omaha, Nebr.	25.05
Redeemer Lutheran Brotherhood, Milwaukee, Wis.	2.01
Woodlawn-Immanuel Lutheran Brotherhood, Chicago, Ill.	5.00
Our Saviour Lutheran Brotherhood, Harmon, N. Y.	10.05
Grace Lutheran Brotherhood, Rochester, Pa.	7.76
St. James' Lutheran Brotherhood, Hespeler, Ont., Canada	3.00
St. John's Lutheran Brotherhood, East Mauch Chunk, Pa.	3.50
St. Mark's Lutheran Brotherhood, Conshohocken, Pa.	10.00
St. John's Lutheran Brotherhood, Union City, N. J.	30.00
Grace Lutheran Brotherhood, Champaign, Ill.	7.50
St. Luke's Lutheran Brotherhood, Campbell Hill, Ill.	4.25
Holy Trinity Lutheran Brotherhood, Mount Pleasant, N. C.	5.00
Redeemer Lutheran Brotherhood, Atlanta, Ga.	10.00
Trinity Lutheran Brotherhood, Louisville, Ky.	8.00
Emanuel Lutheran Brotherhood, Knox, Pa.	9.43
Resurrection Lutheran Brotherhood, Buffalo, N. Y.	18.20
Christ Lutheran Brotherhood, Hellertown, Pa.	21.00
St. John's Lutheran Brotherhood, Council Bluffs, Iowa	7.35
St. John's Lutheran Brotherhood, Statesville, N. C.	6.00
Redeemer Lutheran Brotherhood, Milwaukee, Wis.	1.00
Grace Lutheran Brotherhood, Baltimore, Md.	50.00
Christ Lutheran Brotherhood, West Newton, Pa.	20.25
St. Luke's Lutheran Brotherhood, Emerson, Nebr.	5.00

CHAPLAINS' SUBSCRIPTIONS

St. John's Lutheran Brotherhood, Rincon, Ga.	10.00
St. James Lutheran Brotherhood, Brunswick, Ga.	5.00
Mt. Olive Lutheran Sunday School, Marlow, Ga.	1.00
Chaplain G. L. Belgum, Somewhere in France	5.00

IRON MOUNTAIN LUTHERAN BOYS' SCHOOL RECEPITS

Zion Lutheran Brotherhood, Harrisburg, Pa.	6.00

REALISTIC RELIGION

NEW
Daily Devotional Manual for Lent

By J. Henry Harms

Here is pointed, timely guidance and nourishment for those who wish to secure the great blessing of Lent. It was written by Dr. Harms whose recognized ability in writing Lenten devotional material in previous years has led to his reassignment to the task.
The meditations consist of a Scripture reading, a text, brief message and a prayer for each day of Lent.

$2.00 a hundred, postpaid

VICTIM
or
VICTOR

Pre-Lenten and Lenten Sermons on Related Gospel Themes

Edited by P. Z. Strodach

The fifth in a series of annual volumes of sermons on selected Gospel texts. Different from any used in previous volumes, the texts are treated by pastors of the United Lutheran Church. Messages are for Sundays prior to and during Lent, for Ash Wednesday, the days of Holy Week and for Easter. Included also is a series on the Seven Words from the Cross.

Cloth $2.00

The United Lutheran Publication House

1228 Spruce St., Phila. 7, Pa.

Chicago 11 **Pittsburgh 22** **Columbia 3**

LUTHERAN ... MEN

Official monthly publication of the Brotherhood of the United Lutheran Church in America . . .

PRICE . . . . $1.25 per year

U. L. C. A.
Brotherhood Headquarters
MR. EARLE W. BADER, Executive Secretary
62 E. Garrison St., Bethlehem, Penna.

Send Subscriptions Here!

EDITOR...
of LUTHERAN MEN
REV. AMOS JOHN TRAVER, D.D.
954 Woodlawn Ave., Springfield, Ohio

Send Contributions for Publication Here!

DIRECTORY...
The Brotherhood of the United Lutheran Church in America

President**.....Mr. Lawrence F. Speckman, Esq.**
Urban Building, Louisville, Kentucky

Vice-President**.....Mr. Harry A. Fritsch**
Allentown, Pa.

Vice-President**.....Mr. Zeb B. Trexler**
Concord, N. C.

Vice-President**.....Mr. Francis K. Ford**
Niagara Falls, N. Y.

Secretary**.....Mr. Harold D. Foster**
P. O. Box 703, Harrisburg, Pa.

Treasurer**.....Mr. Ira C. R. Guldin**
325 Highland Avenue, Kutztown, Pa.

EXECUTIVE COMMITTEE

Term Ending 1946

Mr. William F. Kedde
Omaha, Nebr.

Mr. Martin A. McGrory
Washington, D. C.

Rev. Charles F. Brobst
Telford, Pa.

Term Ending 1948

Mr. J. Milton Deck
Philadelphia, Pa.

Mr. Albert Mayer
Waterloo, Ontario, Can.

Rev. Paul A. Weidley, D.D.
Baltimore, Md.

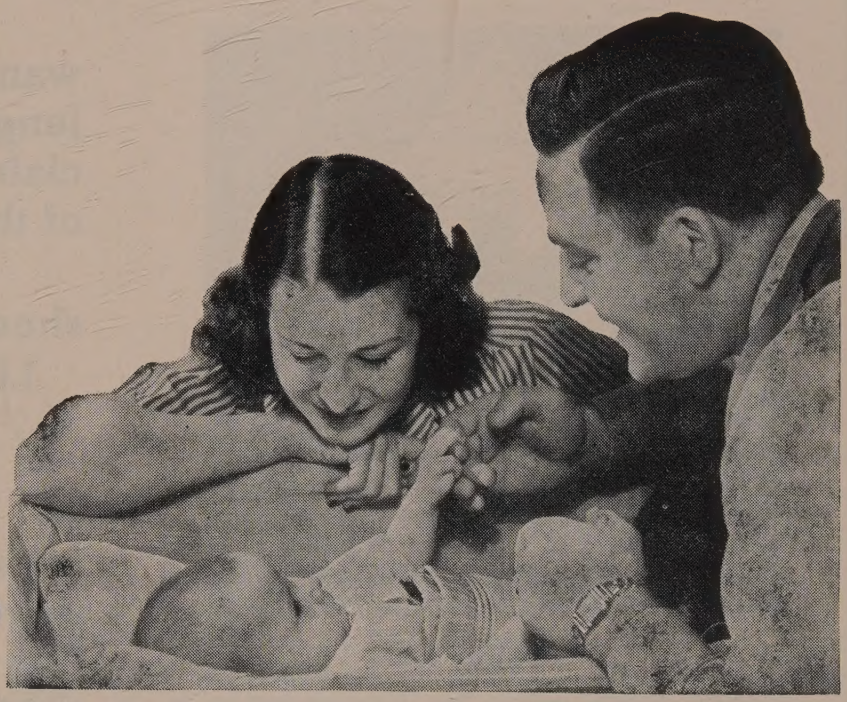
Term Ending 1950

Mr. Alfred Arneson
Chicago, Ill.

Mr. H. E. Isenhour
Salisbury, N. C.

Rev. G. E. McCarney
Conshohocken, Pa.

Lutheran Men
Need and Read
LUTHERAN MEN



Sure IT TAKES FAITH
TO THINK ABOUT THE FUTURE THESE DAYS

But I want to be counted among those who have that faith! I honestly believe you'll see a better world after this is all over—greater opportunities—new horizons. I want my youngsters to be prepared to do their part in building this better world. That's why I'm planning now so that each one may have a complete and well-rounded education. It's a grand feeling—to know that their future is secure. And it's easy to guarantee their education through a low-cost Lutheran Brotherhood Educational Insurance Policy.

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

Herman L. Ekern, President
308 Second Ave. So. Minneapolis 2, Minn

LUTHERAN BROTHERHOOD
Minneapolis 2, Minnesota

I would be interested in hearing about the Lutheran Brotherhood Educational insurance plan.

NAME..... AGE.....

STREET.....

CITY..... STATE.....

GETTYSBURG COLLEGE
LIBRARY
GETTYSBURG, PA.

COMP.

BE CHRISTIAN!

The Challenge

This tripty'ch stood before the convention delegates at Minneapolis during all sessions. There was no dodging its challenge.

Men who do not want to face the challenges to action proclaimed in the program of the

U. L. C. A.

should not read

LUTHERAN MEN.

Men who want to be intelligent, useful laymen will want their names on the subscription list of

LUTHERAN MEN.

Start the New Year right with a bundle of subscriptions for yourself and your men friends.

For Your Convenience

LUTHERAN MEN
62 E. Garrison Street, Bethlehem, Penna.

Enclose $.....to pay for.....subscriptions as follows:

Name ..... Name .....

Address ..... Address .....

City ..... Numeral..... City ..... Numeral.....

Church Membership .....

Sent by.....
(Name) (Address)

New Subscription and Renewals, $1.25 each. Ten or more to one address, $1.00 each. Make checks payable to LUTHERAN MEN.